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WINTER'S GRACE

Love energizes us. Fear paralyzes us. We're afraid of being hurt, we don't want to risk being vulnerable. So we mark time not living fully. We live, stymied by assumptions and controlled by irrational thoughts of fearful things we are convinced will come true.

How can we let go of fear? Fear of rejection, of intrusion, of the unknown? We are to call and embrace the power of love that is capable of displacing the fear from our lives. Love doesn't understand fear. There is no room for its co-existence with fear within our hearts. When we approach life from that place inside us that is born of God's love, we in turn love for its own sake and not to seek a response or to meet someone's expectation of us.

Only by God's grace are we permitted to experience the wonder and magnificence of hearts filled with love, displacing the fear and unrest that monopolizes our lives. Once we surrender to this divine plan, we can start to love others in the way that we, ourselves, are loved by the One who is Love. Our perspective begins to change, and even those who have wronged us are given a second chance at the outpouring of compassion, of the love, we are meant to give freely, to all. In its purest form, love is unconditional, alive and full of joy and celebration.

* * * * * *

Apathy can only be overcome by enthusiasm and enthusiasm can only be aroused by two things: first, an ideal that takes the imagination by storm; and second, a definite intelligent plan for carrying that ideal into practice.



A DOCTOR SAINT

One of the prominent icons in St. Tikhon Monastery Church is that of St. Panteleimon, who is commemorated on July 26/August 9. Vigil candles are always burning before it. Examining the icon we see depicted a young man, he was martyred at the age of 29, carrying an opened box on his bent left arm and holding a spoon in his right hand. His face exudes kindness, concern and compassion.

Panteleimon was born around the year 284 to a Christian mother and an idolater. His mother nurtured him in the Christian faith, which he practiced until her death. He was befriended by a priest, Hermolaus, who, upon learning that he had been brought up as a Christian, further instructed him in the Christian faith and baptized him. He also taught him medicine. They practiced medicine with great skill and were very successful in healing, even cases which were considered incurable. They treated the "whole man" combining the medicine of the day together with prayer. Needless to say, their practice

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BASIC KNOWLEDGE

Years ago in catechism class, which was taught by a question and answer format, we were asked the question: From where is the doctrine of the Orthodox faith derived? The answer: From Divine Revelation. Question: How is Divine Revelation spread among people and preserved in the true Church? Answer: By two means: Holy Tradition and Holy Scripture. Question: What is named under Holy Scripture? Answer: Certain books written by the Spirit of God, through men sanctified by God, called prophets and apostles. These books are commonly called THE BIBLE.

We can agree that the gospel and epistle are read during the Divine Liturgy but how can that possibly fulfill the answer that the Orthodox Church is based on Holy Scripture.

As Orthodox we often find ourselves at a disadvantage because we cannot give chapter and verse for Bible texts like our Protestant friends can. Yet there is a nagging thought in the back of our minds why can we finish a Bible verse when someone starts it and where did we hear it?

The reason why many verses of the Bible are familiar to us is that they are interspersed throughout the services of the church. The Holy Fathers who composed the services were often the same ones who decided which books should be included in the Holy Bible. They were familiar with its contents, they lived and were inspired by its words. When they composed the services, it was their main source.

I give as an example, the very beginning of the Easter Service. The congregation triumphantly makes a procession around the exterior of the church. The bells are pealing, the choir and all present are singing. The

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CHRONOLOGY

JULY 2004

THE BARNA RESEARCH GROUP phoned 3,400 Protestant churches in December. It found that a person could not be reached 55% of the time; 19% had neither a person nor an answering machine. The conclusion was that it was unlikely that people will "endure the frustration of difficult communication to pursue a church."

THE UKRAINIAN CATHOLIC ARCHEPARCHY specified that on May 23, 2004 the faithful were to return to the use of the original Nicene-Creed, which states that the Holy Spirit proceeds from the Father not from the Father and the Son. The Orthodox Church has always used the phrase from the Father only.

THERE IS A QUESTION whether Prince Charles has found his true spiritual home on Mount Athos. He meets regularly with Ephraim, the abbot of Vatopedion, at his adopted monastery on Mount Athos. Some of Prince Charles close relatives actively practiced their Orthodox faith. His aunt, Grand Duchess Eugenia, established a monastery in Moscow, was murdered for her faith and has been proclaimed a saint. His paternal grandmother, Alike (Alice), was a nun for most of her life and kept an Orthodox chapel in Buckingham Palace.

A SYMPOSIUM ON THE SACRAMENT OF PENANCE held at The Catholic University in Washington on March 19 found that individual auricular confession has almost disappeared from American Catholic consciousness in the last 40 years. It gave as an example a parish in New York where in 1896-97 the 7 priests on staff heard 78,000 confessions a year. Today the bulletin lists a 15 to 30 minutes weekly time for confessions. In some parishes they are offered "anytime by appointment." Some Orthodox Churches seem to follow their lead.

A BBC POLL SHOWS that 91% of Americans, 67% of Britains and 100% of Nigerians believe in a higher power. It also showed that 71% of Americans, 19% of Britains, 100% of Nigerians and 37% of Israelites were willing to die for their God.

THE RUSSIAN ORTHODOX CHURCH AND THE VATICAN have resumed talks after two years of icy relations. Two years ago, the Vatican angered Orthodox by creating four new Roman Catholic dioceses in Russia.

A PASTOR IS SOUGHT BY THE CYBERCHURCH started as a mission by the Church of England. The only church building will be its Web site www.i-church.org which will house a virtual sanctuary for daily worship. A membership role will be maintained of those committed to prayer, study and social action.

A TRINITY EPISCOPAL CHURCH'S members in Michigan are knitting chemo caps for those who have lost their hair from chemotherapy. The caps take about $5 worth of yarn, are colorful, and made from a variety of patterns and yarns and of various designs. They can be either knitted or crocheted and are given to anyone in need with a note: "Prayerfully made for you." For patterns www.chemocaps.com, www.headhuggers.org/patterns/kpatt10.htm or call for info 810/659-9716.

ELLISON RESEARCH did a study which showed that worship in Protestant churches was becoming more contemporary, but one thing has not changed: sermon length – anywhere from 8 minutes to 2 hours, with an average of 31 minutes.

THE SECOND YOUNG ADULT SERVICE TRIP TO ALASKA will take place from July 31-August 7 with the option of traveling to Spruce Island for the St. Herman Pilgrimage on August 9. The group is limited to 15 participants from 18-27 years of age. Contact Fr. Anderson at yyadept@oca.org or phone 516/922-0550.

IT SEEMS AN UNLIKELY PLACE FOR AN ORTHODOX MUSEUM, but there is one in Topeka, Kansas. It has interesting revolving exhibits: at the present time it has one on Orthodox Monasticism. Sixteen parishes of Serbian, Greek, Antiochian and OCA affiliation operate the museum, which has on display icons, heirlooms, and photographs, a carved iconostastas from Romania, etc. Call 758/234-5993 or www.orthodoxmuseum.org

THE VATICAN has cautioned its followers about the "so-called Orthodox Mother of God Church Derjavnaja." It is headed by Archbishop-Patiarch John Bereslavsky, who claims links with the Russian Orthodox Church of the Catacombs and with a mystical-spiritual investiture received from the elder-martyrs of the Solovetski Islands. It is formally known as the Orthodox Catholic Church of the Sovereign Madonna and has groups in Russia, the CIS States, North America and Japan. The groups draw on both Orthodox and Catholic traditions.

AT FATIMA, an interfaith congress held in October, heard that the shrine is to be developed into a center where all religions of the world will gather to pay homage to their various gods. Delegates decided that religious shrines, including Fatima, should be revamped every 25 years to reflect modern day trends and beliefs. The Shrine of Fatima is to be completely reconstructed with a new stadium-like basilica being erected close by the existing one built in 1921.

PATRIARCH BARTHOLOMEW, when visiting Cuba in January, was asked by Fidel Castro to send books on the monastic community of Mount Athos and on Orthodox Christianity to be distributed to the country's schools and foundations with expenses to be paid by the Cuban State. The Ecumenical Patriarch was in Cuba to consecrate St. Nicholas Greek Orthodox Church in Havana.

(Continued from front page)

A DOCTOR SAINT

grew and they were very successful. Oftentimes, the only payment St. Panteleimon asked for was that the healed person believe that Jesus Christ was the true healer. Naturally, other physicians resented this and they reported to the Emperor Maximus that St. Panteleimon, who had been subsidized in his education by the emperor was teaching about Christ. This was forbidden by law. He was arrested. After enduring different types of horrible torture, St. Panteleimon died. His relics were taken to Constantinople. They were taken from there by the Crusaders in the 12th century and now can be found in a monastery near Paris and in a church in Lyon in France and some in the Walter Art Gallery in Baltimore, MD. One of the largest monasteries on Mount Athos is dedicated to his memory. He is invoked in prayers at the blessing of oil service along with his mentor, St. Hermolaus and other unmercenaries and wonderworkers. He is considered to be equal to other benevolent saints such as SS. Cosmas and Damian, Kyros and John.

People of faith continue to pray before the icon of St. Panteleimon. We are taught, as Orthodox, that the saints have great intercessory power before the Lord and that some saints are exceptionally helpful in aiding the sick. We ask for their prayers as we do from those we love.

TROPAR PRAYER: O Holy and victorious Panteleimon, the healing physician, intercede with our merciful God to grant our souls the forgiveness of our sin.

ST. PANTELEIMON SHRINE

There are many ways in which we can witness to Christ and to the Orthodox Church. A shrine, which was built in Masontown, PA, where Fr. Rumen Stoychev is pastor, is an example of this. Mr. George Gapen is the "godfather" of the shrine and Shrine Fellowship of St., Panteleimon, the All Merciful Physician. I quote from a letter which he recently wrote me.

"One evening last spring, Father and I were visiting outside the Temple when a woman jogger approached its double glass doors and soon left. Knowing that the doors were locked (because of necessity), I asked her if I might be of assistance. "Oh no, thank you," she answered, "I just like to tell our Lord 'good night'." Intrigued by her answer, I asked Father if there was any reason why we could not convert an old building filled with generations of debrius into a shrine. I was hardly prepared for his answer: "No reason, go ahead and do it."

I am happy to write that with the cooperation of many parish members, the project was done and the shrine was blessed by Archbishop Kyrill on September 14, 2003.

It offers a humble place for quiet reflection and prayer. A place where candles may be lighted for intentions. Slips of papers with the first names (per Orthodox custom) of those for whom intentions are asked or expressions of gratitude said are stapled to the rafters of the shrine. A Fellowship of the Shrine was formed which permits people from anywhere in the world the opportunity to be commemorated by parish members.

The St. Panteleimon Shrine faces the street that goes past the Holy Temple. It has no doors so that it offers those that pass by a local Orthodox witness and outreach, while its website prosphora28@hotmail.com hopes to do this internationally."

Those who are not on the internet can send correspondence or requests for prayer to St. Panteleimon Shrine, c/o St. Mary Nativity Church, 309 S. Washington St., Masontown, PA 15461.

"Oh Holy Saint Panteleimon, pray unto God for us."

(Continued from front page)

BASIC KNOWLEDGE

priest announces to us that "The Angels in heaven (who are messengers from God), O Christ our Saviour, sing (are telling us) about thy Resurrection." Joyfully, all present receive the message and ask: "And do enable us on earth to glorify Thee with a pure heart." What a request we make as we take part in this procession!

We stop before the closed door to the Church and we hear the glorious anthem of Pascha for the first time: "Christ is risen from the dead, trampling down death by death and upon those in the tomb bestowing life." This is the message which is given us throughout the Scriptures: Romans 8:34, 2 Tim 1:10, John 3:47, Titus 1:2, 1 John 2:25, etc.

This anthem is sung after the following declarations made from the Bible. The wonderful: "Let God arise, and let His enemies be scattered, and let them also that hate Him flee before Him," taken from Numbers 10:35. The second verse taken from Psalm 68:2 reads: "Like as smoke vanishes, so shall they vanish, and as wax melts at the fire."

The third verse continues: "Even so the ungodly perish at the presence of God, but let the righteous rejoice." Psalm 68:2,3.

The fourth verse is the one which is repeated several times during the day." This is the day which the Lord has made; we <u>will rejoice</u> and be glad in it." Psalm 118:24.

Yes, the Orthodox faith is based on Holy Scripture. It permeates the services and prayers. That is why so many verses of the Bible are familiar to you even if you cannot give chapter and verse.

* * * * *

Most of us aim to do right but are just bad shots. Cooperation would solve many problems. For instance, if freckles would get together, they would be a nice coat of tan.

July 8 - Icon of our Lady of Kazan



Troparion

Tone 4 O never-failing Protectress, Mother of the Lord on high, plead before your Son, Christ our God and make everyone who seeks refuge under your mighty shelter to attain Salvation. Protect, O Queen and Sovereign Lady, all who are exposed to dangers, stricken with sorrows, afflicted with diseases, or are burdened with many sins, for they now stand before your most pure icon in tears and pray affectionately and contritely to you. They firmly place their hope of being freed from all evils in you. Grant us everything that is beneficial and save us, O Virgin Birth-giver of God for you are a zealous Protector of the Christian people.

Kontakion

Tone 8 O peoples, let us run to that quiet good haven, to the speedy helper, the warm salvation, to the Virgin's protection.
Let us hurry to prayer and repentance, for the Birth-giver of God pours out her mercy, anticipates needs and averts disasters for her patient and God-fearing servants.

The Icon of Our Lady of Kazan is commemorated on two days - July 8/21 and October 22/November 4. The commemoration on July 8/21 has to do with the mysterious appearance of the icon.

In 1579 a young girl, Matrona, saved the icon after a fire destroyed the house in which she lived with her God-fearing parents. She had a dream in which she heard a voice telling her to go and remove the icon from the ashes of her destroyed home. She found the icon, where she had been directed - under the stove, the only thing left standing of her former home. The icon was wrapped in an old cloth. It had been hidden there during the time when the Tatars invaded Kazan and Orthodox believers had to hide anything dealing with their Christian faith.

With great ceremony, the icon was taken to the nearest church which was dedicated to St. Nicholas. From here it was taken to the Annunciation Cathedral where it was said to cure people of blindness and various eye diseases. The cures were noted in a document which was sent to the Czar in 1579 and he directed that a women's monastery be built on the site where the icon was found and that the icon be returned to its original sighting.

In 1595, the commemoration of the miraculous finding of the icon was placed on the calendar on this day - July 8/21. The icon did not rest easily in its home. It was involved in many historic events and these are enumerated on its second commemorative date of October 22/November 4. Church rubrics instruct that the same service with the identical tropars and kondaks be served on both days.

(contributed)

SCIENCE AND RELIGION

There is a modern tendency to act as if people were to live in this world forever. For many it is the belief that modern science has somehow exploded all the traditional teachings of religion on this subject and therefore there can be no valid basis for believing in any personal existence beyond the grave.

For those who are so influenced in their thinking by science, it might be interesting to read what the distinguished physicist, Dr. Werner von Braun, one who was in touch with all the latest discoveries about life on this planet and the nature of the universe at large has to say on this subject.

> "Many people seem to feel that science has somehow made religious ideas untimely or old-fashioned. But I think science has a real surprise for the skeptics. Science, for instance, tells us that nothing in nature, not even the tiniest particle, can disappear without a trace. Nature does not know extinction. All it knows is transformation.
>
> Now, if God applies this fundamental principle to the most minute and insignificant parts of His universe, doesn't it make sense to assume that He applies it also to the human soul? I think it does. And everything science has taught me – and continues to teach me – strengthens my belief in the continuity of our spiritual existence after death. Nothing disappears without a trace."

For too long, and among too many of us, the idea has prevailed that there is a conflict between science and religion. We forget that God is one, and truth is one, and there can be no conflict between the truths of intelligent religion and those of reverent science. One revelation of God's truth is to supplement, not destroy, His other forms of revelation.

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Marvin Kiehl in memory of Fr. Basil.

Tekla Porter congratulations on our 52nd birthday of publishing.

* * * * * *

GENTLENESS: Nothing so strong as gentleness, nothing so gentle as real strength.

SHARING OUR FAITH

Have you ever driven past a house of worship in your area and wondered about it? What does it look like inside? Who are the people who attend? How are the services conducted? Are they similar or different from our own? Recently, the residents of Lorain, Ohio, received the opportunity to visit some sacred landmarks in their community and learn about the religious structures, the people, and their Faith.

On Sunday, May 23, the Lorain County Sacred Landmarks Initiative presented a self-guided driving tour of two of the area's historical churches, the synagogue, and the meditative gardens of the local cancer center. Among those represented was our own parish of Ss. Peter and Paul which was founded in 1913 and became the Mother Church of Orthodoxy in the county. Excellent media coverage provided easy-to-read maps and overviews of each stop on the tour.

As each individual, family, or small group arrived at Ss. Peter and Paul, they were warmly welcomed in front of the church by a parishioner who explained the church's architecture and gave a brief account of the historical background of the parish community. They were then invited to ascend the steps and learn more about this church with the onion shaped domes and three-bar cross.

Once people entered the church, many stood in awe as their senses took in what lay before them – the iconostas, lit candles, and the smell of incense mingled with beeswax. Many times that afternoon I heard the words, "How beautiful!" While many walked around the nave of the church, others preferred to sit quietly in the pews. It was obvious that they found a great sense of peace here.

Most of the visitors had never been to an Orthodox church before, and they asked a variety of questions which the priest, a monk, and three parishioners answered. Queries covered a wide range of topics, such as the parish's history, Holy Communion, icons, the significance of the three-bar cross, and missionary work. By far, most initial questions centered on the iconostas. I smile now when I recall the woman who, with a wide sweep of her hand, asked, "And who are these people?" Not only did this woman learn about icons and the iconostas, but she also heard the story of a humble monk who came from Russia to Alaska as a missionary. To her great surprise, it happened to be around the same time her religion was just being organized.

Beeswax candles were offered to the visitors. While some declined, others gratefully (and sometimes tearfully) accepted the gift for an opportunity to light the candle and lift up a prayer for someone special.

People of all ages and religious backgrounds came that afternoon. Some came out of curiosity ("I've lived here all my life and always wondered about your church.") while others had some emotional ties ("I remember coming here for my baba's funeral." "My sister was married in this church.") Whatever the reason they came that afternoon, all left informed, hopefully inspired, and sincerely invited to return.

While non-denominational "mega-churches" are experiencing an explosion of growth, churches and synagogues of established religions have dwindling memberships and often face the distinct possibility of closing. We, as Orthodox Christians, have a Precious Gem. For too long, apologies have been made for our ethnic roots and obvious differences to other mainline religions in America. Instead, we need to celebrate our uniqueness and share our Faith with those around us.

Margaret Pysarchyk

ETHNIC CHUCKLE

Dorohaya Tyotya Maria,

Ya taka happy, me edam na vacation.

Lem me story takee. Thot druhe den ya robela na garden kole moya next door neighbor put yeh holovyu over the privacy fence e prosela mene dhe me going na vacation.

Ya neznala shto yeh poveste boh me husband stay at home cheloveek. Ohn neh lubee drivovate long distance e too chicken to fly yak me to kashem u Amerikee.

Yah about to open me mouth e poveste zhe me nhe edem anywhere kole ohna started to brag e povela me zhe ohne edyu dho Puerto Rico, "It's the in place my dear." Yah gotta think fast, boh yha snam zhe ohna putting me down. Preshla skoro do mena place-Agra Falls. Me bulle na picnek e tam chula za toth place. Yah dumam zhe sound like pretty good place.

Ohna ask me again: "You going anywhere in particular?"

Yah mala answer, e ya skasala yeh: "We going to Agra Falls."

Ohna me dala question; "Where is Agra Falls? I never heard of it."

Yah nhe znam deh Agra Falls, noh ya nhe hotchila shtobe ohna znala tho. Yah yhe kashyu zhe yah a surprised zhe ohna nhe sna dhe Agra Falls e yah skoro change the subject. Ohna peshla heth. Lem ya dumam teperh yah mam problemyu. Yak tho prosete husbandyu shtobe pete na vacation? Yah dumam zhe ya handle same way yak ohne do na TV. Kole husband preshol domyu, ya butter him up. Ya dala yhemyu cold drink, paperya chetatee e malee stoul na nohe. Ohn lubee tho. Kolee ohn relaxed, yah svedala yeho che me moshyem ete na Agra Falls na vacation. Yah kasyu zhe moshem brate bus tour. Ohn kashe sounds good noh: "Where is Agra Falls?" Ya povela yehmyu. "Tam deh voda paday."

Ohn duma e duma e kashe zhe ohn zna many places dhe voda paday. Yah kashyu tam dhe shilki mlade idut na honeymoon. Ohn tak smeeyalsa zhe ohn look like jelly belly e me kashe: "You mean Niagara Falls."

Tyotya Maria, che Agra Falls che Niagara Falls, what's the difference lem me tam edem. Moshe budey druhe honeymoon.

Budte zdrove,
Hope to get wet,
Hanya.

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SALVATION ONLY COMES THROUGH JESUS CHRIST

In C.S. Lewis' book *The Screwtape Letters,* he offers a realistic portrayal of how Satan operates in today's world. Lewis writes from the perspective of a devil giving advice to another devil on how to tempt a Christian. In doing so, he reveals to us how we let evil into our own lives. While reading these letters, one comes to the overwhelming realization that Satan has gained his stronghold on the modern world by making believe he doesn't exist. If Satan can convince us that he does not exist, we let our guard down and undoubtedly fall into his grasp.

As I continue to grow in my faith, I realize that C.S. Lewis is right. The reality is that Satan does not sit on our shoulder whispering in our left ear as seen in a Bugs Bunny cartoon, nor does he appear to us as a Faustian apparition making us a deal for our souls. We assume that because we do not "see" evil, that it does not exist and, on the contrary, that if something makes us feel good it cannot harm us. "Nothing could be further from the truth. Satan is a master at deception. Whatever it is that we are lacking and are so desperately trying to satisfy within, is what Satan plays on as he offers us something misleading to fill that void – something that will "offer" us Salvation, but will not in fact grant us salvation. Satan makes sin appear desirable. He makes sin appear liberating, while all the while, it is the exact opposite – it is truly enslaving.

We should, therefore, think of evil as anything that clouds our ability to see God – that which appears to "offer" us salvation and does not in fact do so. In Luke 4:1-13, we see that Satan attempts to make Jesus stray from that which will grant true salvation by offering Jesus reign over this world. Satan tells Jesus, "I will give you all their authority and splendor, for it has been given to me, and I can give it to anyone I want to. So if you worship me, it will all be yours." And Jesus answers, "It is written: Worship the Lord your God and serve him only." We see in this passage that Jesus represents true salvation while Satan is the antithesis of salvation. Satan tries to bind us to the chattels of this world, while Jesus comes to liberate us from them.

Taking Christianity out of schools, courthouses and, most importantly, out of Christmas and Easter, only affirms Lewis's characterization of Satan as one who works in this day and age by making believe he doesn't exist and who offers us "Salvation" under the guise of Nationalism, Materialism, New Ageism, Egoism, or any other "ism," which promises to restore order to both our personal lives and the world. Salvation only comes through Jesus Christ, and this is a hard but true lesson – one that will come back to us time and time again until we get it right.

The Cross and the Resurrection are not just historic happenings, but present realities and we should celebrate them as God's power to heal in the world today. Jesus offers us the keys to his Kingdom, and we must choose whether or not to use them. When we don't use these keys, we are just as guilty of making Jesus invisible in today's world as is Satan.

Dr. Gale Bellas Papageorge

BIBLE QUIZ

1. What world-famous author said: "The New Testament is the very best book that ever was or ever will be known in the world?"
2. What year was the first American Bible printed?
3. Who was the first person to use the term New Testament to refer to the Christian scriptures?
4. What three languages was the Bible originally written in?
5. What form of Greek was the New Testament written in?
6. What material was the first manuscripts of the New Testament written on?
7. What president, speaking of the Bible, said: "That book is the rock on which our republic rests.?"

ANSWERS:
1. Charles Dickens
2. 1752, in Boston
3. Tertullian of Carthage, around the year 200. Writing in Latin, Tertullian actually called the Scriptures Novum Testamentum.
4. The Old Testament in Hebrew and Aramaic. The New Testament in Greek.
5. Koine, the common Greek of the Roman Empire
6. Papyrus, a material made from strips of reed.
7. Andrew Jackson

Undique (*from everywhere*)

What is the difference between an "apostle" and a "disciple"? A disciple is a follower or one who learns and adheres to the doctrines of Christ. An apostle is one who is sent out on a mission. So we can call them the "Twelve Apostles" of Christ, for He told them to "go and teach all nations, baptizing them..." Matthew 28:18. In the Orthodox Church we also hear the term Apostle in statements like: "He is to read the Apostle." The Apostle is a book containing the epistles of St. Paul printed in the order in which they are read in the church throughout the year.

In the Orthodox Church most of the teaching about the Scriptures is done in the Vespers and Matins. The Divine Liturgy is for the worship of God.

At one time the memorial cards given at funerals were kept in people's prayer books. The owner of the book said a prayer for those mentioned in the cards. They are now bought, sold and traded on Web sites.

July is one of the richest months for commemoration of miraculous icons. An icon is considered miraculous when it can be proved that it has been an instrument in a miraculous intervention, especially in effecting cures. These cures are carefully noted in special books. Some of those we find listed in July are on the 8th - the Sitka and Kazan icons of the Mother of God; on the 10th - the Konevskaya; on the 13th - the Axion Estin; on the 23rd - the Pochaev and the Joy of All Who Sorrow; and on the 28th - the Smolensk icon.

Have you had the misfortune to go to venerate an icon, the gospel, or cross only to find that a woman has left her imprint of lipstick on it? Or even worse, gone to Holy Communion after someone who didn't wipe her lipstick off before she went to commune?

The Bible has many different authors. Some books do not indicate in any way who wrote them. Other books bear the names of persons to whom authorship is ascribed. In some cases, it is clear that the author of the book wrote the book with his own hands. In other cases, the author had another person (a secretary) write down his words. Whoever and however the books and letters of the Bible were written, it in no way changes or determines the validity of that part of the Bible.



Editor's Notes

It amazes me that in so many parishes, once summer starts, children disappear from the church services. Teachers can do their best teaching them during the rest of the year, but what lessons are parents giving in the summer?

On most Memorial Days, from the time I was a very young child, my family traveled to St. Tikhon's Monastery for the annual pilgrimage. I remember riding in the rumble seat of a friend's car, parents riding in the front and picnic baskets tucked wherever there was a space, leaving before dawn so that we would arrive in So. Canaan, PA in time for the Hierarchical Divine Liturgy. What an impression the service made on the young children – the rich embroidered robes, the mitres sparkling in the sunlight, the majestic procession, the jubilant singing of the choir, the thousands of fellow worshippers! It made a lifelong wonderful memory. Then following the Service, the kissing and embracing with zemlyoks and kray-onie and the sharing of food we had brought in the baskets. The Scriptures tell us "Train up a child in the way he should go; and when he is old, he will not depart from it." This proverb is certainly exemplified by my siblings and now another generation. As I planned to go to the pilgrimage that year, I knew that my brother, Fr. John Bohush, and Matushka Maryann would be there, so would their sons and their children, as well as other members of our extended family. And I was right. The day followed the usual routine except we made time for prayers at the gravesite of Fr. Basil, who rests at St. Tikhon's. What a blessing to meet with family and so many thousands of Orthodox Christians in prayer and in friendship! Why not start the tradition in your family of attending the pilgrimage?

We are getting many more hits on our web site, which is so expertly kept up-to-date by Michael Wesdell. It is interesting to learn of the views of people from all over the world. Thank you, Michael, from San Diego, CA via Royalton, IL.

Enjoy the summer but don't forget to thank God for all the good He has sent your way. If you plan a trip away from home, you might find the "Directory of Orthodox Parishes & Institutions in North America" useful. It lists all the parishes affiliated with SCOBA. It is available from PO Box 1128, Torrance, CA 90505. Call 800-747-9245 for info.

According to tradition, when the apostle John was overseer in Ephesus, his hobby was raising pigeons. It is said that on the occasion another elder passed his house as he returned from a hunt and saw Apostle John tending to one of his birds. The man gently chided him for spending his time so frivolously. St. John looked at the hunter's bow the man held and remarked that the string was loose. "Yes," said the elder. "I always loosen the string of my bow when it's not in use. If it stayed tight, it would lose its resilience and fail me in the hunt."

St. John replied, "And I am now relaxing the bow of my mind so that I may be better able to shoot the arrows of divine truth." Likewise, we cannot do our best work with nerves taut or frayed from being constantly under pressure. When Jesus' disciples returned from a strenuous preaching mission (Mark 6:30), Jesus recognized their need for rest and invited them to come with Him to a quiet place where they could be refreshed.

Hobbies, vacations, and wholesome recreation are vital to a well-balanced godly life. We lose our effectiveness by keeping our lives so tightly sprung that we are always on edge. If it seems we can't relax, Jesus may be inviting us to take a break - to "come "aside" and "rest awhile."

God Be With You

Matushka Nina Stroyen



My father often talked about his experience on the boat coming over from Europe. He traveled on a German ship sailing out of Hamburg, Germany. We enjoyed listening to his reminiscences, especially at his astonishment that the Germans put sugar into the sauerkraut they served the passengers. Years later, living in Germany, I was served the sauerkraut with sugar in it. And I liked it! Here is the recipe I received from a neighbor who lived in the same "haus."

ASTONISHING SAUERKRAUT

1 can sauerkraut
1 onion, chopped
1 apple, chopped fine
1 bay leaf
5 juniper seeds
1 Tbls. sugar
1 potato, grated
1 Tbls. oil or butter

Drain sauerkraut, saving juice. Put sauerkraut into a pot of boiling water and let return to boiling. Drain, saving water. In a saucepan, saute onion and apple in a little oil or butter for a few minutes. Do not let them change color, only wilt. Add drained sauerkraut, bay leaf, juniper seeds and sugar and 2 cups saved water or white wine. Cover. Simmer about 1 hour, adding more saved water or wine as needed. Mix frequently. Must be quite moist. Grate potato. Add to kraut. Mix well. Simmer for 15 minutes more. Taste. Add more sugar or reserved sauerkraut juice to taste. Serve as side dish.

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The Holy Spirit cannot reach our ear when we are wrought up inside. When we are buffered about our own faculties, tossed left and right by our emotions, we cannot be led by the Spirit of God.

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LIGHTER MOMENT

(found on the Internet)

You might be an Orthodox Christian if:

You have varicose veins by the time you're twenty

You don't blink when water is thrown at you

An oily forehead doesn't bother you

You are a wine connoisseur

You have a library of vegetarian cookbooks

You are 60 and can still bend over and touch the floor

You are a female under thirty, yet you have a collection of head scarves

You are a male under twenty that has a pair of leather shoes

You buy shoes for comfort, not style

You can name a brand of chocolate that doesn't have milk or animal fat

You have Ancient Echoes in your CD collection

You think pussy willows and palms are the same thing

You know how to remove wax from clothing

NEED TIME

In this sad world of ours, sorrow comes to all, and it often comes with bitter agony. Perfect relief is not possible except with time. You cannot now believe that you will ever feel better. But this is not true. You are sure to be happy again. Knowing this, truly believing it, will make you less miserable now. I have had enough experience to make this statement.

Abraham Lincoln

Home Bible Reading Schedule

JULY 2004

1. Matt 12:46-13:3
2. Matt 134-9
3. Matt 9:9-13
4. **Matt 8:28-9:1**
5. Matt 13:10-23
6. Matt 13:24-30
7. Matt 13:31-36
8. Matt 13:36-43
9. Matt 13:44-54
10. Matt 9:18-26
11. **Matt 9:1-8**
12. Matt 13:54-58
13. Matt 14:1-13
14. Matt 14:35-15:11
15. Matt 15:12-21
16. Matt 15:29-31
17. Matt 10:37-11:1
18. **Matt 9:27-35**
19. Matt 16:1-6
20. Matt 16:6-12
21. Matt 16:20-24
22. Matt 16:24-28
23. Matt 17:10-18
24. Matt 12:30-37
25. **Matt 14:14-22**
26. Matt 18:1-11
27. Matt 18:18-22; 19:13-15
28. Matt 20:1-16
29. Matt 20:17-28
30. Matt 21:12-20
31. Matt 15:32-39

BIBLE STUDY

Early in November we will hear the gospel reading concerning Jesus driving the demons into a herd of swine. We are sure that we have heard that read not too long ago. We will be right. On July 4 we hear the reading from Matthew 8:28-9:1 which deals with Jesus healing the demoniacs. This same incident is read from Luke 8:26-39 on the 23 Sunday after Pentecost which falls on November 7 on the traditional calendar. Upon further study, we find that the same incident is reported by St. Mark in 5:1-20.

It is interesting to compare the eyewitness of these three evangelists. They differ slightly as to be expected. But we see that they agree in the main points.

There is so much that can be written about this act of Jesus. I will concentrate only upon the instruction given to the man who was cured.

Much is made of the calling of the apostles who leave everything in order to follow Christ. But in the story of the man who was cured, we see the opposite, we find an example of a person being told to stay where he is and to tell of Jesus to those around him.

The man who was healed had a tremendously important role to play. Recall that when Jesus healed him by sending the demons into the herd of swine, the people became afraid and asked Jesus to leave. In their fear over this momentous event, they were willing to send their Savior away. What this healed man can say becomes a vital link to Jesus for his family and friends and the entire community.

This is something for us to think about. Some of us may be called to give up everything and follow Jesus into religious or church life or into some other dramatically new undertaking. But those of us who remain where we are also have an important role to play, especially those who are afraid of what divine healing might actually mean. We might heed Jesus' words: "Go home to your friends, and tell them how great things the Lord has done for you, and had compassion on you."

We are all instructed to; GO TELL!

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It is hard to hate the person you are praying for.